THE VEDANTA KESARI

"Let the lion of Vedanta roar."

"Let me tell you, strength is what we want
And the first step in getting strength is to uphold
The Upanishads and believe that 'Iam the Atman."

SWAMI VIVEKANANDA.

VOLUME XIV] NOVEMBER 1927 [NUMBER 7

PRAYER

ॐ

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ॥
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥
नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ॥
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥

Thou art the primal Deva, the ancient Purusha; Thou art the supreme Refuge of this universe, Thou art the knower, and the One Thing to be known; Thou art the supreme Goal. By Thee is the universe pervaded, O boundless Form.

Salutation to Thee before and to Thee behind, salutation to Thee on every side, O All! Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art All,

BHAGAVAT GITA—Ch. XI

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

Bhadrak, Balasore.

Dear A.,—

I am glad to learn from your letter that by the grace of the Lord, you have a desire to spend some time in Sadhana (spiritual practices) and have secured a convenient place too. Everything has come out alright And you are yet young. Make the best use of this opportunity. Don't spend away your valuable time in vain. Instead of bothering your head with big metaphysical problems, apply yourself steadily to Sadhana and you will realise the truth. Have faith and go ahead. You will not achieve anything without steady practice. Even if you spend your whole life in a mere study of philosophical questions, you will not be able to derive any benefit. Now that all things are favourable, settle down quietly to Sadhana at least for a year. Your body and mind will become pure and you will realise many things through God's grace. My advice is : give your mind wholly to Him without any other thought. Engage yourself always in Dhyanam (meditation), Japam, (repeating the holy name) and Smaran-Manan (constant remembrance and contemplation). Don't indulge in idle talks and advice gratis to others. You have strength in body, and the mind is not yet burdened with unholy impressions. Now is the time to do spiritual practices. It is easier to give the mind a good shape when it is still pure and plastic. And you have such a mind. Therefore plunge yourself deeply in Sadhana and pray to God with a yearning heart and He will solve all your doubts and difficulties. If you miss this opportunity, it will be extremely difficult for you to do anything afterwards. For gossiping and giving advice gratis you will always find time ; but for Sadhana you will never get a better opportunity than at present.

As far as possible I am giving you suitable answers to all your questions below. If you can follow them for some time at least, you will surely be blessed and many of your life's problems will be solved of themselves.

Q. How many hours in the day should we spend in Japam and meditation and how many again, in Pujas, (worship) and the study of scriptures?

A. The more time you can spend in all these, the better for you. Those who lead a life purely of meditation should spend at least sixteen hours in Japam and Dhyanam. As you continue your practice, you will be able to prolong this period. The more the mind is turned inward, the greater will be the joy. Once you get a taste of it, the desire for it will ever be increasing. Then your mind itself will tell you how long you are to devote in the practice of Sadhana. Before this stage is reached it is desirable that you should try at least two-thirds of the time in the day in Japam and Dhyanam. The rest of the time should be spent in reading sacred books and examining the various thoughts appearing in the mind at the time of your daily meditation. You should further see that the good thoughts are differentiated from the evil ones. And then gradually the antagonistic ideas are to be eliminated and replaced one by one by holy thoughts, and these again, cultured with great care and seriousness. In this way when all the disturbing elements of the mind are controlled and well-regulated, then and then alone can you attain to that state which is known as the state of real meditation. Instead of this, simply closing the eyes and counting the beads or thinking loosely on God will not bring you the desired object, God-realisation. Intense and serious thinking on God is what is most required

of those who hanker after eternal peace and happiness. The object of meditation is to make the mind calm and serene. And if you do not succeed in this or get any joy you are to understand that your meditation is not directed in the proper channel. One other point also I should like to impress on your mind. And that is this: whoever is supplying you with food and other necessaries is entitled to a share of your merit, and therefore acquire so much merit as would leave you a decent balance after meeting this charge.

Q. What should I do when at times the mind becomes unwilling to meditate ; should I then study sacred books or try to engage the mind perforce in meditation ?

A. In the preliminary stages of Sadhana you must force your mind to meditate in order to cultivate a strong habit. The very nature of the mind is to shirk work, always seeking for ease and comfort. But if you really hanker after peace eternal, you are to labour hard. If you feel uncomfortable to sit for a long period at a stretch, then lie down on your bed and begin to perform your Japam; and again if you are sleepy, do it walking about. Anyhow you are to keep the mind always engaged in the thought of God. On the other hand, if you let loose your mind you will never be able to cultivate a firm habit without which spiritual progress is utterly impossible. Continue therefore a regular fight with the mind and give it a firm shape. This is Sadhana; and verily the end of all Sadhanas is to bring the mind under control.

Q. Are the processes of Hata-yoga, Pranayam (control of breath), Asana (regulation of sitting postures),

etc., more or less necessary for my spiritual practices? If so, to what extent, and how much time to be devoted to these ?

A. For the present no such practices are necessary for you. What is most essential is to meditate on God and God alone and pray to him incessantly with a devout heart. The thing is to be in constant touch with Him. Therefore try to follow it and He will get done by you everything required for you.

As regards the practice of Hata-yoga, you must perfectly keep yourself aloof from it or you will feel the consequence. It is a most dangerous path without the help of a competent guide. So, if you have a very strong desire for it, you can do it only when you may happen to live with any of Sri Ramakrishna's disciples and that must be strictly under his direction and guidance.

Q. How long should a Sadhaka sleep? Beyond his usual period of sleep can he spend a little more time to give his body and mind rest ?

A. Ordinarily four hours' sleep is quite sufficient for a Sadhaka in good health ; and sleep for more than five hours is not a rest but a kind of disease. It does great harm to him. By no means, a spiritual aspirant should sleep away the time in vain. And as youth is the most favourable time for Sadhana—when both the body and the mind remain strong—a Sadhaka must turn it into good account ; and during this time he must store up such an amount of spiritual energy that will safely lead him thereafter through the most unsafe-path of life to peace and happiness. Therefore if you cannot make good progress along the path of spiritual life now, it will be hardly possible for you to do anything afterwards. You are yet

young, my boy. Give a good shape to your mind. Plunge yourself heart and soul in Sadhana and make the best use of your time. You will get enough time for sleep and gossip later on

If anybody is asked to labour hard in Sadhana he will at once produce a number of lame excuses. He will say that the body is very weak and that sufficient rest is necessary. All this is insincerity. But he should know that the sense organs of those who are methodical in their spiritual practices and who lead a strictly regular life, become so-adjusted that four hours' rest is quite enough to keep the body healthy and in tune. By leading an irregular life, people generally tax their body and mind so heavily that even a period of eight or ten hours' sleep is too short to refresh their system. Therefore what I ask you, my boy, is this—regulate your life by all means and then your body and mind will be ever fresh and active. No more waste of time. Do something if you really hanker after things divine. Tall talk and lofty metaphysical speculations will bring you no good unless they are translated into action.

EDITORIAL NOTES

Criticism of Sannyasa

The institution of Sannyasa has become the object of much disfavour and criticism. The so-called Varnashramite, who is usually anxious to enjoy the privileges of caste without caring to fulfil the duties imposed on him, seems to have a positive dislike for the life of renunciation—the fourth and the final stage according to the ancient socio-religious system known as the Varnashrama Dharma. And against the very first principles of the religion which he professes to follow, he throws the burden of the family life on youngsters before they can finish their students' career and himself wants to cling to the world with an inordinate

passion until he is snatched away much against his will by death. If the attitude of the so-called orthodox is one of indiffrence and dislike, that of the so-called heterodox is positively hostile. The "modernist" to most of whom this world is all that exists and who wants to wring the "orange of the world dry", expresses a great hatred for what he calls the other worldly ascetic life. Further, the "reformed Hindu" who seems to have got a special knowledge of the central plan of the Creator and is anxious to realise life "in all its fullness and in all its varied experience" through romance and marriage, looks upon the life of celibacy as unnatural if not also inhuman. There is again the "altruist" who is too solicitous about the future welfare of the world, and wants to abolish the institution of monasticism altogether, lest it might stop the propagation of the human species and bring the world to its doom. The world is full of wiseacres who think in the light of the experience of their own life that it is not possible for others also to live a life of complete sex-control, and hence Sannyasa is nothing but a life of hypocrisy and immorality. Others again are pleased to hold that the monk is a social parasite, nay an anti-social being, and as such he should be forced to lead a married life and earn a livelihood for himself and his family.

Antiquity of Sannyasa

True monastic life is not an unmixed evil as is supposed by the critics. It is an undeniable fact that weak and wicked people putting on the garb of renunciation have disgraced monastic life. But that is not the fault of the ideal we find embodied in the lives of monks of the right type,—many of them world-moving figures,—who have brought infinite blessings to mankind. These noble souls have ever held before the world the noblest ideals of human existence and have worked for its spiritual regeneration through their inspired teachings and the living examples of their own lives of superhuman purity and divine realisation, renunciation and service. Monasticism has a mission to fulfil, and it has come into being for supplying a real demand of a class of people who look upon the world as vanity of vanities, and yearn for the realisation of the Reality of realities, which alone can bring the greatest peace and blessedness to man. Hinduism, Buddhism and Christianity have had their orders of monks ever since their inception. Even Islam with its bias for the family life had to make room for the institution of monks who have kept up the ideals of spiritual discipline and Divine communion before the followers of the Prophet of Arabia. In India the order of the Parivrajakas or

wandering monks has been as old as the Vedas themselves whatever be their ages. According to the Hindu tradition there came into existence at the very beginning of the world cycle both the Prajapatis or fathers of the human race and the Kumaras or "the celibates" who, "endowed with dispassion, inspired with holy wisdom, estranged from the universe and undesirous of progeny" preferred to adopt the life of renunciation and continence. The former became the promulgators of the Pravritti Dharma or "the religion of work" and the latter of the Nivritti Dharma or. 'the religion of renunciation", characterised by knowledge and indifference to worldly enjoyments and achievements. In course of time there arose a conflict between the followers of the two schools, as is clearly manifest in the Upanishads. The former who were adherents of the Karma Kanda scrupulously observed the various rituals aud ceremonials of the Vedas and offered oblations to the gods for the fulfilment of their desires. They wanted to establish themselves in the world through their progeny, and attain after death to heavenly bliss through their sacrifices and knowledge of the gods. While the others who followed the Jnana Kanda revelled against what they called meaningless forms and ceremonies, and wanted to realise only the glory and bliss of the all pervading Atman. They declared—"What shall we do with progeny since the Atman is the only abode we seek?" And of them the Upanishad says—"Having risen above the desires for sons, wealth and new worlds they wander above as mendicants. Being well established in the knowledge of the Vedanta, having purified their nature through the practice of Sannyasa or renunciation, the anchorites, enjoying the highest Immortality, attain their absolute emancipation after death."

The Goal of Life

The mighty current of existence is flowing impetuously and relentlessly with its everchanging experiences of pain and pleasure, life and death. To the thoughtful man the bright moments of pleasure seem to be very short compared to the long and dreary nights of misery through which he has to pass. And he naturally becomes weary of life and hankers after spiritual freedom. This is the highest goal according to all schools of Hindu thought. It has been given various names—Niereyasa (summum bonum) Apavarya (deliverance), Kaivalya (aloneness) Mukti (freedom) or Moksha (emancipation.) In spite of the differences in terms and even in conceptions, it means the soul's attaining to its true and pure nature which according to the teachers of the Vedanta is no

other than infinite Life, Knowledge and Bliss. But as it is given to very few to follow the direct path to Moksha, men and women have to gain the experiences of life and get dispassion for it through a controlled enjoyment of Artha, of the good things of the world, and satisfaction of Kama or legitimate desires. But this is to be done by following the path of Dharma, a righteousness, which implies strict physical and mental control and ethical and spiritual culture enjoined in varying degrees on all the members of society.

The Four Stages

The highest goal is to be realised by passing through the different stages of life one after another. The first stage is that of Brahmacharya—the period of sense-control, mental discipline and study. A Brahmacharin, if he wants and finds himself fit for it, may take the vow of life-long celibacy without entering the family life at all. But usually the youth, after he finds himself properly equipped for the struggles of life with its manifold attractions and temptations, should enter the stage of the householder. According to the Hindu ideal, marriage is a sacrament, and the household is an Ashrama, a place not for sense gratification but for the performance of duties, worship and service. The highest ideal of marriage, as declared by the sage Yajnavalkya is spiritual—"Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear. Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear." In the third stage the householder should leave his home and retire into the solitude of the forest accompanied by his wife if she shares his spiritual ideals. "Let him," says Manu, "constantly devote himself to studying and teaching, retain a calm mind, be a friend to all, conquer his passion, bestow upon others such gifts as knowledge, and be kind to all living beings. Let him not receive gifts from others. Thus should he conduct himself." All these stages are but preparations for the last—the life of Sannyasa.

The Ideal of the Sannyasin

The Sannyasin, in the words of Swami Vivekananda—the Prince of Sannyasins—"makes complete renunciation of all worldly position, property and name, and wanders forth into the world to live a life of self-sacrifice, and to persistently seek spiritual knowledge, striving to excel in love and compassion, and to acquire lasting-insight." His object is to go beyond all limitations of family and community, caste and creed and realise the One

in all. Perfect freedom is the ideal he wants to attain. Says Manu—"With his soul composed and centred on the Supreme Spirit, let him go about harming no living soul. By abstinence from malice towards all sentient creatures, and renunciation of all sensual enjoyments, by doing righteous deeds ordained by the scriptures, he attains final beatitude in this very world." In spite of the high place accorded by the ancients to Sannyasa there seems to be a definite attempt among a class of Hindus to decry it and preach in its stead the impossible creed of harmonising Bhoga or enjoyment and Tyaga or renunciation. To justify their own life and that of the community to which they belong, they want to drag the ideal down to their own level instead of themselves trying to rise to its height and frankly acknowledging their weakness when they fail in the attempt. The apotheosis of sense life at the cost of the higher spiritual life is doing incalculable harm to the cause of man's true well-being. People are losing the spiritual sense and are becoming incapable of appreciating the ideal of perfect control and renunciation. Protesting strongly against the present tendency does the learned author of "Pessimism and Life's Ideal" remark—"The end of moral life is Sannyasa or absolute renunciation and that is why Sannyasa is the highest ideal of man. . . . . Let us take care that we never lower the ideal and let us see that we never become such consummate hyprocrites as to deny the ideal itself, because it is hard or because we do not find it in the lives of the founders of certain sects to which we may happen to belong. . . . That the ideal is hard was very well-known to the Rishis of India, but they never denied or belittled the ideal. On the contrary, their emphasis was here, for they knew very well that no emphasis is necessary where natural tendency is strong, that emphasis should lie the other way about."

From Brahmacharya to Sannyasa

According to the ancient Hindu scheme of Dharma the average man should try to reach the highest ideal by following the graduated stages of life. But should everyone be made to pass through the "mill of Grihasthashrama?" Should everyone be made to live *maritalement* on the plea of being given an "all-round" experience of life? The authors of the Hindu social system, while they enjoined the usual course of Ashrama life for the ordinary man, have also made special provision for extraordinary persons born with a real dispassion for material enjoyment and a true yearning for the realisation of the highest spiritual Truth. As the Upanishad says—

"Let a man embrace the Prarivrajaka life the moment he is freed from worldly desires no matter whether he be a Brahmacharin, Grihastha or Vanaprastha." Great discrimination should certainly be exercised in taking this bold step. One who is unfit for entering the life should be prevented from doing so by all means. But to bar the way to Sannyasa even in the case of him who has properly qualified himself for it is against the spirit of the Hindu religion. There have been backsliders among Sannyasins as among householders. But this is not due to the defect of the ideal. Let him who can, be given the fullest scope to follow it. "There is no specific time," says Swami Vivekananda, "prescribed for a life of Sannyasa. The Sruti says—Directly the spirit of renunciation comes you should take up Sannyasa." Swami Dayananda Saraswati—the founder of the Arya Samaj—also holds the same view—"Let him not, who cannot control his passions, enter into Sannyasa from Brahmacharya. But should not he who can restrain them? As the healthy can dispense with doctors and drugs, so should a man or woman, whose one object in life is to disseminate knowledge, advance true religion and do good to the world at large dispense with marriage-life like Panchashikha and Gargi of yore."

Sannyasa—No Menace to the World

Is Sannyasa impossible and unnatural? Is the Sannyasin really a social parasite who leads a selfish and anti-social life that threatens to bring about the extinction of the human race? The answer is that the life of control that the worldly minded finds impossible to lead is quite possible for him who as Manu says "restrains his senses, renounces attachment and hatred, bears no malice to any living creatures and works for immortality." To the pleasure-seeker nothing of life is left if sense-enjoyment is taken away. But to the true Sannyasin, renunciation opens up the world of Spirit, and brings an infinite joy and peace that others seek in the world of matter but cannot find. The person who embraces the life of Sannyasa in order to satisfy the hankerings of his higher nature finds it as natural as does the worldly man his life in the senses. Besides, if from the highest stand-point the world with all its charms and attractions is unreal and God is the only reality, then the maintenance of the human society cannot be an end in itself. Complete renunciation of the world and uninterrupted vision of the Divine alone must be regarded as the highest aspiration of man. What a blessing it will be if the entire human race would meet its mortal death and through it see its spiritual birthday.

But it will never come to pass, and so the fear of the extinction of mankind has not the least chance of proving true. Besides, so long as man remains a social animal, and there are people who in the name of following in the footsteps of King Janaka would give free license to their passions and continue to propagate the species, the world will go as merrily along its course as it has been doing inspite of the call of the greatest monastic teachers of the world, who seems to have simply cried in wilderness in asking mankind to lead a life of absolute dispassion and continence, spiritual culture and divine realisation leading to the indescribable bliss of Nirvana.

Renunciation and Service

There are two types of Sannyasins—the silent and the active. The quiet monk engaged in strenuous spiritual practice in solitude is holding before the world the highest ideal of life, and is thus doing immense good to mankind. His silence is more eloquent than the loquaciousness of many a so-called altruist. Physical help is not the only help that can be rendered. "Is it not possible," has said Pavhari Baba—the great saint of Ghazipore, "that one mind can help other minds, even without the activity of the body ?" Side by side with this quiet type there have also been the active monks engaged not only in their own good but also in the physical, mental and spiritual welfare of others. To brand them as selfish and antisocial parasites is only to evince our own selfishness and thoughtlessness. Whatever the critics might say, these much maligned Sannyasins have been the greatest benefactors of society. Unburdened by the cares and anxieties of a small family they have worked disinterestedly for the well-being of the entire human family. And if they have not begotten children, by rendering service in various ways, by bringing to men the message of peace and harmony, and by creating harmony and love among them, they have been the saviours of innumerable lives and thus in the words of Swami Dayananda, "the cause of the increase of population" also. This is borne out by the history of the monastic orders in India. There have been "old-type" monks who have, besides spreading religious culture, built hospitals and schools, bridges along Himalayan gorges and rest-houses for pilgrims. Rightly does Swami Vivekananda say, "Take even an extreme case, that of an extremely ignorant Vairagi. Even he, when he goes into a village, tries his best to impart to the villagers whatever he knows, from "*Tulsidas*" or "*Chaitanya Charitamritam*," or "the Alwars" in Southern India. Is that not doing some good ? And all this

only for a bit of bread and a rag of cloth?" Let the mock Sannyasins who put on the garb of renunciation in order to lead an easy-going and, sometimes, immoral life be condemned as strongly as the sham householders who take to the Grihasthashrama only for the enjoyments of the flesh. But let us not for Truth's sake class the absolutely unselfish and noble Sannyasins as idle vagabonds sucking the life-blood of society.

Sannyasa in India

The institution of Sannyasa in India has an interesting and eventful history of its own. In the pre-Buddhistic age the Sannyasin was mostly individualistic both in his private life and service to society. With the advent of Buddha, monastic life became to a great extent organised and also popular. The Buddhist missionaries came to spread the message of Dharma for the moral and spiritual elevation of people in different parts of the then known world, started universities for the spread of education, conducted hospitals for the relief not only of men but also of animals, and rendered service to society in manifold ways. But Buddhism laid undue stress on monasticism which became at once the source of its strength and weakness. As the result of the indiscriminate admission of men and women into the Order, monastic life became in many cases a travesty and bred vice and immorality. And these evils ultimately brought about the degeneration of the grand institution of Sannyasa. The task of purifying the monastic life fell on Sri Sankaracharya—the guiding spirit of Hindu revival,—who kept up the organisation but tried to stop the influx of undesirable elements, and inculcated strict mental disicipline and spiritual culture on the members of the Order. Buddhism along with its institution of monks was gradually absorbed into Hinduism. But as the result of the misuse of Sannyasa, there came in Hindu society a reaction against the institution itself. Contrary to the old ideal of Chaturashrama or the four stages of life, some of the later law-givers came to praise the householder's life above that of the monk, and even went so far as to declare that none should take to the monastic life in this iron age! In spite of all this, Sannyasahrama has not perished. Nay, since the days of Sankara it has thrived well and has produced many of the greatest reformers and teachers of India. But along with it has also prospered the institution of beggars who put on the garb of the Sannyasin in order to carry on their trade. And as long as there will be rich householders over-anxious to get passports to heaven even through indis-

criminate charity, the evil cannot be stopped altogether. Whatever it may be, the current of Sannyasa has flown uninterruptedly up to the present day, and we have now entered what may be said to be the fourth age in the history of Sannyasa in India. And it has begun since the advent of Sri Ramakrishna.

Sri Ramakrishna and the Ideal of Sannyasa

Sri Ramakrishna has proclaimed to our modern world the ancient ideals of Sannyasa with a new power and meaning. He led the life of one-pointed spiritual striving that revealed to him the Divine glory in all its splendour. He renounced "woman" but looked upon her not as a "gateway to hell" but as the embodiment of the Mother of the universe. He also renounced "gold" the very touch of which was impossible for him to bear. But it was this all-renouncing monk again who melted to see the misery of "God in human forms" and wanted that they should be served by their more fortunate brethren who should regard themselves as "stewards of the Lord." Sri Ramakrishna's ideal of renunciation is inseparable from Divine Love and his Divine Love, from service to the God in man. The path of service he has laid before us is to be taken up in a spirit not of egotism but of humility and devotion and is to be undertaken primarily for our welfare. He says :—"If one gives away anything in charity with the spirit of non-attachment, he does it for his own good, and not simply for doing good to others. He thereby serves God who resides in all beings, and service unto God means helping one's own self." Understood in this light, service becomes a form of worship. Renunciation which realises itself through spiritual practice and service to the Daridra Narayana or God in the poor, becomes a means of self-effacement and Divine vision. Life is to be transformed into one of constant dedication. The body that is nourished with food, the mind that is developed through study, the soul that is evolved through religious discipline—everything is to be laid down for the service of the God in the poor, the ignorant and the care-worn. It is the vision of the God in man that made Swami Vivekananda, the greatest disciple of Sri Ramakrishna—pray with a heart overflowing with Love—"May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls! Blessed are we that we are given the privilege of working for Him, not helping Him." It was the earnest desire of the Swami to express the monastic ideal, through quiet religious

practice, silent preaching and spiritualised social service, as well as to organise the monks and their strivings "for the emancipation of their own souls and for the good of the world." He wanted to prevent Sannyasa from lapsing into dry intellectualism and morbid inactivity, and to stop at the same time indiscriminate charity that is greatly responsible for the so-called "religious vagrancy." With these ideal in view did he inaugurate the Ramakrishna Brotherhood which he wanted to be universal in its spiritual vision, synthetic in its cultural outlook and all-embracing in its ideal of service. And to the members of the Order as well as to all monks and householders alike he has left the message of Sannyasa in these memorable terms—"First let us be gods, and then help others to be gods. The national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself."

THE DOCTRINE OF EXPERIENCE AS THE ONE SELF

By Prof. K. Sundararama Iyer, M.A.

IX. MAYA IN THE LIGHT OF SCIENCE

While the scientific conception of Nature means, or refers to the sum-total of the manifested material objects in the universe, whether coming under the category of the useful or the aesthetic, the Vedantic conception of *Maya* (or *Prakriti*) rises beyond both those classes and postulates what may be conceived as their one and homogeneous material cause or source (*Upadanakarana*),—the potency or energy (*sakti*) which is both phenomenal and *supernatural* in the sense that it is beyond what is manifested as natural objects. Such a conception of Maya is also *rational*, for it satisfies the craving of the faculty of reason in the ordinary human mind obsessed with the objects of sense-perception—*i. e.*, the mind which has not risen to a conception of what is Nitya (permanent) as opposed to the changing (*anitya*) and therefore demands origins or explanations of the events and appearances of the phenomenal world.

Dalton's theory that *every element is composed of atoms* claims to be able to offer full satisfaction to the mind of the modern inquirer which is searching for the origin of phenomena. The atom is to be conceived as the smallest part of an element which

takes part in any known chemical reaction, and every element is composed of small equal particles or atoms. Further, since the time of the late James Clerk Maxwell, the instantaneous propagation of electric and magnetic actions in space separating electrified bodies has been investigated, and the result has been to demonstrate the existence of electro-magnetic waves acting within such space (or field) exactly like light-waves. This 'field' theory had led to the overthrow of the older idea of action at a distance,—*i. e*, that action between distant bodies was propagated through the material continuum (or space) separating them. It is now held that electricity is itself probably atomic in constitution and that negative electric currents and charges are propagated by means of sub-atomic electric particles in movement, now named *electrons*. We thus see that matter (or mass of the electrical field) consists of nothing but electric charges and their results. Professor Bertrand Russell says :—" It is thought that matter consists of electrons and protons which are of finite size and of which there are only a finite number in the world." And further ;—" Given the laws governing the motions of electrons and protons, the rest is merely geography —a collection of particular facts telling their distribution throughout some portion of the world's history. The total number of facts of geography required to determine the world's history is probably finite." Further, Prof. Bertrand Russell points out that man as he is manifested or known to us is a part of this physical world. His body like other matter is composed of electrons and protons which, so far as we know, obey the same laws as those not forming part of animals or plants." Also, " what we call our thoughts seem to depend upon the organisation of tracks in the brain in the same sort of way in which journeys depend upon roads and railways. The energy used in thinking seems to have a chemical origin; for instance, a deficiency of iodine will turn a clever man into an idiot. Mental phenomena seem to be bound up with material structure."

Now, it is easy to see that the reasoning faculty in man which seeks for origins cannot remain satisfied with the scientific theories above propounded according to which the origin of all the objects in the world is to be found in electrons and protons and the laws governing their motions. The Vedanta attempts to meet the further demands of the reason, and postulates the existence of Maya to account for the existence of even such phenomena or facts as electrons and protons recently discovered by scientific investigators. But how has Maya been discovered ? On what authority

are we asked to accept it as a *fact*? The reply is given in the *Svetasvatara Upanishad*:—"By resorting to the process of meditation (*dhyana-yoga*) the sages *directly perceived* the creative power (*sakti*, *i. e.*, *maya*) of the divine being (*devatma*), (which exists) though concealed by its own (evolving) *Gunas*,"—the three constituent material substances known as *sattva*, *rajas*, and *tamas*. *Maya* is thus an *experience of the sages in their practice of the method of meditation.* Hence, it is not a mere *appearance*, and still less a *symbol* of such appearance. For, *maya*, as a fact and experience, can never be stultified as long as the material world exists in any of its three states (of origin, manifestation, destruction). Further a *symbol* is only "a mere help or expedient to filicitate our viewing things," and so is not and need not be an experience (or even appearance) in the concrete. *Maya* is therefore something far higher—an existing fact or experience discovered by the sages in their process of meditation as the material cause (*Upadanakarana*) of the manifested phenomena of nature. It takes the human mind *behind* all such manifested phenomena, and is to be accepted as the material causal source and origin of them all.

In order to further elucidate the conception of *Maya*, we shall refer to the following passage from the *Rig-Veda*:—"Then (*i. e.*, during the time of *pralaya*, universal destruction) there was neither *asat* nor *sat*" (X. Sukta 119, Rik 1). *Asat* means a pure negation, a mere fiction of the imagination contradicting all our experience (or conception) of objects possessing a name or form, as for example, the horn of a hare. *Sat* is an object (or phenomenon) of experience, actual or possible, and so capable of being realised or conceived as having a form and name. If before creation neither of these two classes of objects existed, then what was there? The same *sukta* (hymn), Rik 3 says;—"Before creation there existed darkness (*tamas*) enveloped by darkness (*tamas*)." Sayanacharya explains it as follows:—"By *tamas* is here meant, he ignorance (*ajnana*) positive in its nature (*bhava-rupa*), and having also *maya* as another proper name (*samjna*)" . . . . "Even as the darkness of the night hides all objects from the view, so the ignorance positive in its nature which has *maya* as another proper name for it and conceals the Atman, the One reality, is here called *tamas*." We learn also from the *Svetasvatara Upanishad*:—"Know *prakriti* (primordial causal matter) to be *maya* (illusory manifestation or magical enchantment); and the supreme Lord (*mahesvara*) to be *mayi* (the magician who produces the illusion or enchantment)."

Thus in the Veda and Vedanta, a primordial matter which is of the nature of ignorance *(tamas)* and illusion (*maya*) is made to account not only for the origination of the manifested objects in nature, but also for the *elements* out of which they are composed, viz., the fine atoms, or even the finer electrons (entering into the composition of atoms) which scientific theory is now led to postulate. The *Svetasvatara Upanishad* calls *prakriti* by the name of *maya* (*i. e.*, illusion or appearance). Hence, the material objects or phenomena of the universe issuing—through Isvara's creative resolve,—out of *Prakriti* are all unreal like the deceptive appearances produced by the power of enchantment possessed by a magician (*mayi*, as Iswara too, is called in this same Upanishad). Thus, however real both *Prakriti* and the objects of the phenomenal universe may seem to us when we have an experience of them, they are all stultifiable (*badhya*) by our knowledge of Brahman. For they do not, and cannot, exist independently of Brahman. Brahman alone is the support of both *Prakriti* (*maya*) and of the objects of the phenomenal world springing from it when conditioned by *Maya*. Till the time for creation comes through such a conditioning process we must understand that the "energy (*maya* or *sakti*) of the self-effulgent Self (*devatma*) is hidden by its own (constituent) *gunas*,"—*i. e.*, the three material substances (*viz.*, *sattva*, *rajas*, and *tamas*) evolved from *Maya*. (*Svetasvatara Upanishad*)—There are various passages which similarly teach that the pure self, when conditioned by *Maya-Prakriti*, is the one cause of the variegated phenomena manifested to the senses (and mind) in the world of matter.

We shall now consider our present topic—*Maya* in the light of science—from another point of view. According to modern knowledge (science) there are not only things in themselves valuable, but there are also things which are only valuable in relation to other things. As regards these latter, concrete labour of one kind or another is indispensably needed to produce the change they must undergo in order to gain such a value,—and hence there is no immediacy or finality of value—*i. e.*, when no such labour has been exerted upon them—in any conception we may form of them. In the Vedanta, on the other hand, the conception of Brahman is taught to us as the only one entity or reality which is in itself ever unchanging and unrelated to any other existence of any kind, similar or dissimilar;—and yet through its (falsely postulated) identification with *Prakriti* (*maya*), we get involved in the conception of a divine personality creating and preserving what is actually perceived (or known) by us in the

world of phenomena. The latter—*i. e.*, the objects of the phenomenal world—have thus only a derived and relative value. The Brahman or self alone has an independent, intrinsic, and true value as the one noumenal (or absolute) reality.

Further, all the changes which we perceive or produce in the objects around us stand related to the various *ends* or *values* we have in view and hope to reach. There is thus in nature not only incessant change, but a goal to attain. On the other hand, the Vedantic conception of Brahman (or Experience as the one self) teaches us that it is not at all a goal, good, or end to be attained by any labour of ours, but that it is a *siddha-vastu*, an ever present entity—*i. e.*, a perfect and permanent (*nitya*) being and therefore not one effected and brought into being so as to have a value conferred upon it, the innermost self-effulgence of the Bliss which is alone and absolute in value, irrespective of time, place and circumstance.

Further more, modern scientific pragmatism holds that "reality is ever in the making,"—that knowledge, experience, cognition, can have a meaning only in relation to the qualities perceived by us in the objects around us. But as already shown, there can be no such world of "realities in the making" without the Vedantic (and reasoned) postulates of *Brahman* and *Maya* and the congruous conception of a Divine Ruling personality to which they logically lead.

IDEAL HUMANITY

By R. Ramakrishnan, B.A.

The future of Humanity is a great and puzzling question about which several solutions have been offered, perhaps all of them equally disappointing and unconvincing. This great problem of the probable future of mankind has attracted the attention of many but those who have tried to solve it have not found it an easy task; for man is obviously not omniscient and he has not the power to look into the future. The only thing he can do in trying to offer solution to this elusive problem is to study the past and the present history of humanity and make inferences and guesses regarding its future. Whether the solutions thus inferred in the light of partly recorded past history and the present state of humanity and contemporary tendencies and forces at work are correct is a matter for the historian of the future to decide. Broadly speaking there are two distinct sets of opinions on this question—each entirely opposed to and contradicting the other.

The one we may call the orthodox or the old view and the other may be termed the scientific view. Both these views have found equally vehement exponents. One class of men holds that the future of mankind is a dark one. Those who share this view are to be found among the old orthodox people of our country. They believe that there was a golden age of humanity when peace and justice reigned on earth and when deceit, sin and treachery had no place in this planet of ours. That there was a golden age in the history of mankind is put forward by every religion. That the present state of man is a state of deterioration and decay is perhaps true. This is the kernel of truth behind Adam's fall in Christian mythology. People who hold this view say that mankind to-day is not as virtuous, pure and chaste as of old. The future is to be a dark and gloomy age is their conviction. They are horrified to find the present state of society and the unobstructed sway of organised selfishness. The other view—the scientific view—is just the opposite. Exponents of this view hold that the golden age of humanity is yet to come and that we are marching towards that goal. The inventions of science and the progressive march of civilisation, they believe, will lead us to that goal. According to them, the past ages were the primitive and undeveloped stages. Mankind has been slowly progressing on from bad to good, from good to better and the best is yet to be.

Which of the views is the correct one? We say that both of them are right and both are wrong. Two facts lead us to that conclusion. Those who hold that there was a golden age in man's history which can never come back are equally mistaken as those who hold that the past history of man was a dark one. History repeats itself. As Swami Vivekananda says, 'uniformity is the rigorous law of nature; what once happened can always happen.' If there ever could have been a brighter age, it necessarily follows that it must come back. Besides this uniformity in nature's happenings, there is one other fact we should take account of. We cannot believe in a state of mankind which was all good and all perfect even as we cannot believe in a state which will be all evil. If by the term 'golden age' the exponents of the orthodox view mean an ideal state of humanity, a state of perfection, they are entirely mistaken. To quote what Swami Vivekananda says on a different occasion, 'This theory on the face of it is absurd and puerile, because it cannot be. There cannot be good without evil or evil without good. To live in a world where it is all good and no evil is what Sanskrit logicians call a 'dream in the air'. Good and evil, virtue

and vice must ever be found in this world mixed with each other. A state of absolute perfection and a state of absolute chaos and sway of evil are both mere unrealisable dreams.

Then a pertinent question may be put to us—'What do you mean by your ideal humanity if you say that a state of perfection can never reign on earth? You seem to contradict yourself.' We shall answer the question. Though good and evil, virtue and vice must ever be found mixed up in this world and though it is true that an absolute state of perfection or of complete chaos is impossible, yet the proportion in which good and evil are mixed up may vary from time to time to a great extent. Among individual men we distinguish between the good and virtuous and the bad and vicious. Thereby nobody means that one man is all good or that another is the reverse. In one man good predominates while in another evil is predominant. Even in the worst villain there must be a taint of goodness, a drop of nobility at least; so also the purest of mortals will not be free from a slight imperfection. Man and the world are by their very nature imperfect. When man becomes perfect,—as certainly he can and will—he ceases to be man; he becomes God. And so what we mean by an ideal state of humanity is that in which there will be found the maximum of good mixed, needs must be, with the minimum of evil. That undoubtedly is possible. That is what we conceive to be mankind's golden age. That such a glorious age must come we sincerely believe; we also hope we are marching towards that goal. Action and reaction are equal and opposite. True to that, from this present state of chaos and unquietness will evolve a state of calm, peace and tranquillity, not perhaps unexampled in the long history of humanity, but none the less welcome and soothing to the wearied race of mortals.

What are the characteristic features of such an ideal state of humanity is not very easy to describe. It is imperative on all of us to labour hard and put our shoulders to the wheel in order to herald that welcome and blessed age in our history. For one thing, an ideal is necessary for the progress of mankind. Lack of idealism said a thinker causes the soul to perish. Perhaps we may never realise our ideal but only if we fix that as our goal and proceed towards it can we hope to progress farthest. He who aims at the tree will do better shoot at the star. Everyone should have his own ideal, his own goal and must not stop till he reaches that place; he must be eternally striving to realise it—be

it for all eternity. Our goal in view may after all be an ever receding El Dorado; but still our eyes should rest on that shining far away goal. Therein lies our progress. The very same idea is expressed in a short and suggestive sentence pregnant with meaning, by that most imaginative of living English novelists H. G. Wells: 'Mankind progresses in Utopias.'

Having thus established the necessity for a fundamental conception of an ideal state of humanity which alone would make the march of progress safe, we shall now proceed to describe as far as is possible, the salient features and important facts about that glorious age to ensue. As progress means a comprehensive and an all round development we shall describe the ideal state taking the several spheres of human activity.

Talking on the 'Necessity of Religion,' Swami Vivekananda says, 'Of all the forces that have worked and are still working to mould the destinies of the human race nothing is more potent than the manifestation of which we call religion.' There have been many religions on earth and the one sad fact 'too deep for tears' about them is the unceasing war of creeds and conflict of religions. 'More blood has been shed in the name of God than for any other cause,' said the Swami Vivekananda once. It is high time that this state of affairs ceases. The followers of the several religions must realise that the 'Reality is one, though sages call it by various names.' Every religion is but a way to God—may be one path is straight, another crooked and so on. There is no bond so potent for unifying men as the bond of a common religion. As such humanity must be made to realise that all men are the Children of God and are equal in His eyes. Every race has had its own peculiar line of development and this has resulted in different manners and customs. Peace will reign on this earth only when universal brotherhood becomes an established fact. No other force will contribute more to bring about that healthy mentality than the ideal of a universal religion. We are all come from one Unity and are bound to go back to that Unity. We should see unity in this vast ocean of diversity. If a day will come when race will look on race in the spirit of comradeship and love, then will we have neared that glorious age.

Perhaps the most tragic state of affairs throughout man's history is to be found in the present-day political activities of the world. The great war has done enough havoc and has brought untold misery on all nations. The 'Big Powers' have organised

themselves into an unholy alliance and under the high sounding names of world-peace and international justice, they are plundering weaker nations. The modern Nation is a great menace, as Tagore shows in his admirable lectures on 'Nationalism.' By 'Nation' Tagore means, 'the organisation of politics and commerce' or 'that aspect which a whole population assumes when organised for a mechanical purpose.' And he goes on to describe the evils of the sway of the Nation. 'Not merely the subject races but you who live under the delusion that you are free are everyday sacrificing your freedom and humanity to this fetich of nationalism, living in the dense poisonous atmosphere of world-wide suspicion and greed and panic. . . . . The newly converted fanatic of nationalism believes that the only brotherhood possible in the modern world is the brotherhood of hooliganism. . . . , I ask you what disaster has there ever been in the history of man, in its darkest period like this terrible disaster of the Nation fixing its fangs deep into the naked flesh of the world, taking permanent precautions against its natural relaxation? . . . . . Clever lies have become matters of self-congratulation. Solemn pledges become a farce—laughable for their very solemnity.' But the reaction has set in already; the smaller nations have begun to rebel and struggle for freedom. The oppressed and the suppressed for long are renouncing their shackles and are rising to assert their right to equal and impartial treatment. Unless the powerful nations respond to their persistent call, woe shall be theirs. The poet sings how Heaven's wrath will fall on the 'Nation':

> 'The naked passion of self-love of Nations in its drunken delirium of greed is dancing to the clash of steel and the howling verses of vengeance.
>
> The hungry self of the Nation shall burst in a violence of fury from its own shameless feeding,
>
> For it has made the world its food,
>
> And licking it, crunching it and swallowing it in big morsels, It swells and swells
>
> Till in the midst of its unholy feast descends the sudden shaft of Heaven piercing its heart of grossness'.

Nations should meet on a footing of equality and without the least suspicion or distrust at heart. Without that openness of behaviour and a deep sincerity on the part of the Nations, any number of Leagues of Nations and Peace Conferences and Inter-

national meetings will be of no avail. Happy will be the day when the two things of which the poet dreams—The Parliament of Man and the Federation of the World—will be accomplished facts. Similarly in the field of trade and commerce a happier state of affairs should set in. Self-aggrandisement should cease to be the primary motive upon which a nations' activities are decided. The 'maximum good of the maximum number' should become the ideal of people in their behaviour towards one another.

How far would 'civilisation' have progressed when the promised state of glory sets in? True civilisation does not consist in mere multiplication of scientific inventions. For one thing, the greater the number of inventions, the greater become the attendant dangers. There might not have been aeroplanes in the good old days; but mankind then would not have experienced the heart-rending disasters so common now a-days. Nothing is new under the sun is a good old truth pregnant with meaning. Then there is another fact to remember. The sum-total of energy displayed in the universe is constant throughout. So we cannot say from the mere multiplication of inventions and novel comforts for man that the world has progressed. True civilisation consists in the sway of righteousness on earth when man will be come more good, more just, more true in his relation to man, control his greed, make life wholesome in its simplicity and let his consciousness of the divine in humanity to be more perfect in its expression; then will he be civilised and not when he flies across the air and fancies he has controlled nature. Civilisation is more a thing of the soul. Anything that kills man's soul and makes him a slave to sensual desires—you can call it by any other name; but it certainly is not civilisation. Man in his fullness is not powerful but perfect.

It is in the sphere of social relations that the greatest charges should take place. There should be no oppression of the weak by the strong; no class should tyrannise over another class. The interests of capital and labour should become identical. The tyranny of man over man should become a thing of the dead past. Individual liberty should not be suppressed. Everyone must be free. Education should become, in the words of Swami Vivekananda, the manifestation of the perfection already in man. The interests of society should be placed above those of the individual. In this God's world there is no need for anybody to die of starvation: there is plenty everywhere. But why should there be such misery and suffering here? In God's garden of beauty why

should even one mortal wail and weep? Because of the selfishness of a brother mortal. Why should one man be stuffing his stomach with more than the necessary quantity of food, while just by his side a brother—a Daridra Narayana—starves without a morsel? How happy would it be if the superfluous food at one home is transferred to the needy fellow on the roadside? As Mahatma Gandhi puts it somewhere, every superfluous morsel of food that we take in is so much robbed from a poor man's mouth. The revolutionary movements of Socialism and Bolshevism were right in their basic motives; but they have failed and have produced so much harm quite against their intentions because they were mistaken in their means. Bolshevism, as a great soul suggested must be made Vedantic and if done so, it will be deprived of all its horrors and will also become practicable.

That, in a way, is a very meagre account of the ideal humanity that is to be. Mankind has a glorious heritage behind it and a more glorious future in front. The present is but a transitory stage. The same vision of a happy future for humanity, of a time when this earth will be a 'heaven of freedom' is also perceived by the poet and in his immortal song overflowing with poetic beauty he describes it as a place:

> Where the mind is without fear and the head is held high,
> Where knowledge is free,
> Where the world has not been broken up into fragments by narrow domestic walls,
> Where words come out from the depth of truth,
> Where the clear stream of reason has not lost its way in the dreary desert sand of dead habit,
> Where tireless striving stretches its arms towards perfection,
> Where the mind is led forward by Thee into ever-widening thought and action,

That is exactly what we mean by the 'golden age' in the history of humanity. How glorious indeed! May everyone of us be gifted with the power to contribute our mite to the task of heralding that glorious era, of bringing that 'heaven of freedom' in this earth of ours!

REMINISCENCES OF SISTER NIVEDITA

By Prof. Jadunath Sarkar

VICE-CHANCELLOR, CALCUTTA UNIVERSITY

I

In 1902, just before the Durga Puja, Sister Nivedita spent a week at Buddha-Gaya. In response to her call I also went there from Patna. A few hours after my arrival she reached from Calcutta accompanied by Dr. Rabindranath Tagore, Sir Jagadishchandra Bose, Gupta Maharaj (Swami Sadananda—formerly an employee in the Gaya Railway Station), his nephew (whom the Sister always addressed simply as 'nephew') and Swami Saradananda. The guest house of the Mahant was fixed for our accomodation. The day-time we spent in discoursing on various topics relating to the life and teachings of the Lord Buddha, and in the bright shade of the cool evening we would meditate sitting under the great Bow Tree, or silently reflect on the past glory of the Buddhistic Age. We visited all the ancient monuments round the Temple of Buddha-Gaya and discussed on them. At the sight of the thunder-bolt-marked seat of the great Master in the midst of jungles, enshrined in a lowly tile-shed almost on the verge of ruin, the Sister remarked : "He who sacrifices himself for truth becomes as powerful as a thunderbolt in the service of the gods."

Then and there she decided that this emblem of thunderbolt should shine in the national flag of modern India. And many to-day use this mark of thunderbolt as an emblem. Sir Jagadis too, has accepted this mark as the emblem of his famous "Bose Institute" of Calcutta.

One day in the afternoon the Sister took us to a neighbouring deserted homestead land and said: "Perhaps here stood Sujata's house. She was the daughter of the village-chief. Her character, how great, how sweet! Verily, an ideal for the householders. This is a place of pilgrimage to us" This was followed by the reading out of a few chapters from Edwin Arnold's *Light of Asia.*

During our sojourn there we met an old Japanese pilgrim staying at Buddha-Gaya. His name was Phuji. He was a fisherman by caste. He came there to fulfil his long cherished desire of seeing the holy Bow Tree. Before starting on his pilgrimage he had laboured hard in his own country to earn a decent amount for

meeting his travelling expenses. He stayed at Buddha-Gaya for a year or two; and every evening he would worship the Lord Buddha under the Bow Tree by chanting Mantras—and that in Sanskrit!

II

Sister Nivedita used to say: In the beginning, "Buddhism was only Hinduism reformed—neither a new nor a hostile religion. Buddha declared that he himself was a Hindu reformer, like the followers of Sri Chaitanya who called themselves purer and better Hindus; or like the Ramakrishna Order who are within the Hindu fold and perfectly Hindus in their religious faith, although they consider the teachings of their Master as the purest and best interpretation of the Hindu religion befitting the present age. Many years after the passing away of the Lord Buddha, sectarianism and bigotry usurped the place of true philosophy and gospel of the Blessed One and the Buddhists formed themselves into a quite separate sect.

And it was for this reason that the Sister became exceedingly glad when Prof. Cecil Baldol and Mahamahopadhyaya Haraprasad Sastri, returning from Nepal, proved, by the help of antiquity that both Hunduism and Buddhism existed there side by side in a friendly relation for centuries.

III

On another occasion—the railway line upto Rajagriha was then not open—the Sister went out to see the ruins of Rajagriha, the famous capital of Magadha, hallowed by the holy dust of Buddha's feet. Somehow she was detained there. And the next evening she had to deliver a public lecture at Lucknow and this had been widely circulated.

In those days by journeying all the way from Rajagriha to Bihar Sharif in Ekka (single-horse carriage), a man could not be in time to catch the train of that Light railway line and so he would have to wait there till the following day.

But Nivedita with the help of a single guide crossing over the most formidable hills of Rajagriha walked almost the whole night, a distance of eleven miles through the lonely forests abounding with most ferocious animals like tigers and bears, and reached Tilaiya, a Railway station on the E. I. R., where she entrained herself and arrived at Lucknow just in time and thus kept her word.

IV

Once in the Khuda Baksh Library of Patna, while the old Persian manuscripts and pictures were being turned over, the first page of the illustrated history of the Timur Dynasty was held before her eyes. And that contained the signature of the Emperor Shajahan. The Sister at once asked, "May I touch it?" And the permission was granted. Then the Sister, placing her hand on the signature and closing her eyes for a while began to picture in her mind's eye the glorious days of India under the Mughal rule.

Picking up a piece of broken ordinary brick from Nalanda (bearing neither the mark of any image nor any inscription—but belonging to the Pal Dynasty) and a similar bit of sand - plaster thrown away as useless from Saranath, she preserved them in her own reading room; and this helped her to visualise the picture of India in her palmy days.

She said: "If a man desires to love his own country, he must first know it; and in order to know it, he is to travel over it " In this connection she declared times without number that no real service can be rendered to the country merely by clapping of hands and thundering of voices in public meetings in big cities. She was extremely lavish of her praise for the students roaming over the mountains at Almora; and her praise for the pilgrimage in ancient India as being a great opportunity to acquire knoweldge was equally profuse. She said: "Travel over the country; study the condition of the people from house to house, from village to village: then and then alone you will be fit to serve your country."

In 1902, as the President of the Hindu Students' Association, Bankipore, I invited Sister Nivedita and Swami Saradananda to deliver lectures in connection with its annual celebration. They gladly accepted the invitation; and the sitting extended over two days. At that time a great enthusiasm prevailed amongst the student community and the local gentry. And a welcome address was presented to the noble Sister.

But in the course of her reply to the address, instead of blindly eulogising the audience in the usual way, she held before their very eyes certain unpleasant but most useful truths.

She observed: "Plunge not yourselves in pride recalling the ancient glory of the Aryans or the Buddhistic Age. Their descendants are to prove the worthiness of their descent by noble deeds,

high thinking and their great renunciation and service. Be men! Become men! Never strike your flag to a foreigner. Through original research India will once more attract the world's homage; hence every intelligent Indian's duty is to apply himself deeply in this work. And this work must be directed more towards science than philosophy. For, the recent discoveries in modern science by Sir Jagadishchandra Bose have amply demonstrated to the world at large that the brain of India is neither narrow nor dogmatic; and that the Indians can even in this field occupy the foremost place as they did in Sankhya and Vedanta in ancient times. Proceed on and apply yourselves whole heartedly, my friends, to the modern scientific research and history on the same basis.

" Also, forget not that right up from the Vedic Age till to-day the stream of Indian history has been flowing on in the same course. Our relation with the past is great and most intimate. What we are to-day is the result of our noble heritage of the great past. And from this mighty tree of Indian culture and civilisation have branched out many a race and denomination ; so we can ignore none. In the past we accepted and assimilated what was best in others; and it should be our endeavour now and in the future to follow the same. What I like to know is what is noble and best in a man or a nation; and the rest (i. e., the defects) are all perishable and hence of no avail." *

NOTES AND COMMENTS

PROSELYTISM AND HINDUISM

"Conversion of original Non-Hindus to orthodox Hinduism," writes Professor Suniti Kumar Chaterjee in the ***Hindu Mission Bulletin***, "with the authority of the Brahmins has ever been a common event in the History of the Hindu people." One of the outstanding piece of evidence, regarding this recognition of proselytism in Hinduism is noticeable in the Besenagar Pillar inscription in the Gwalior State. Commenting on this inscription the Journal observes, " It is in early Prakrit and Brahmi characters of the 2nd or 3rd century B.C. and is inscribed on a stone column which had the figure of Garuda, the divine bird, vehicle of Vishnu, on the top. The inscription records that this pillar, this "Garudadhvaja" of Vasudeva, the God of gods was set up by a Greek named Helidoros, the son of Dion, who was the

* Translated from the Ananda Bazaar Patrika.

ambassador from a Greek King of North-Western Frontier of India named Antikidas, to the court of a Hindu King Kasiputra Bhaglbhadra. Helidoros called himself a " Bhagavata " that is a follower of Vishnu, a Vaishnava." "This inscription is an incontrovertible evidence of orthodox Hindu proselytisation of foreign 'Mlecha' peoples in times before Christ." Nor is this all. Writes the Journal, " The Sakas, the Parthians and other foreign tribes were completely Hinduised, and in most cases they were accepted as Kshatriyas in the orthodox Hindu community. In two or three generations non-Indian names like Zamatika, Damayada, Kanishka, Huvishka, Mihirakula etc., gave place to Jayadaman, Rudradaman, Vasudeva, and other Sanskrit names, showing their Hinduisation." And it is a well-known historical fact that the Hindu Emperor Chandragupta Maurya accepted the daughter of Seleucus—the Greek ambassador in his court—as his royal consort without any opposition whatsoever from theHindu community and no less an orthodox Brahmin than Chanakya was his chief minister.

If foreigners could be Hinduised and placed amongst the class of Kshatriyas of India even as late as five hundred years after the birth of Christ we cannot understand why the original Hindus who became for one reason or another, Mussalmans and Christians later on cannot be welcomed into the Hindu fold if they are willing to come back. But let it be clearly understood that conversion means a conversion of the heart as the pillar of the Greek bears witness. The view of the ***Hindu Mission Bulletin*** is nothing new. As early as 1899 the Swami Vivekananda to an interviewer of the ***Prabudha Bharata*** said in clear language that 'aliens have been converted in India for by crowds and the process is still going on' and as regards receiving back into Hinduism those who have been perverted from it he is said to have answered "certainly, they can and ought to be taken." "Returning converts," he added ," will gain their own castes of course. And new people will make theirs. You will remember that this has already been done in the case of Vaishnavaism. Converts from different castes and aliens were all able to combine under that flag and form a caste by themselves,—and a very respectable one too. From Ramanuja down to Chaitanya of Bengal, all great Vaishnava teachers have done the same " In the Sanatana Dharma of the Hindu the duty of enlightening the sensually disposed man is laid upon the highest caste—the Brahmin. He is to be the sun shining over all. If he fails to do this great duty enjoined by his Dharma the light that shines within is bound to be choked and extinguished. But the Lord

has even been merciful to this land of Dharma. Asks the Swami Vivekananda, "Did India ever stand in want of reformer? Do you read the History of India? Who was Ramanuja? Who was Sankara? Who was Nanak? Who was Chaitanya? Who was Kabir? Who was Dadu? Who were all these great preachers, one following the other, a galaxy of stars of the first magnitude? Did not Ramanuja feel for the lower classes? Did he not try all his life to admit even the Paraiah to his community? Did he not try to admit even Mahommedans to his own fold?" The great Swami saw the fallen lot of the Hindu and hence asked once Aswini Kumar Datta—the great Bengalee patriot—to go to the untouchables, the cobblers, the sweepers and others of their kind and shake off their shackles by founding schools for them and even investing them with the 'sacred thread'.

Hindu Society has been remarkable throughout its history for its assimilative power and for its power of absorption. And Hindu Law was once flexible as is plain from the admission of aliens into the broad fold of Hinduism. But with the advent of the British Courts of justice this current of natural evolution has been barricaded by the judgment of these courts. The West has always shown a tendency to be mechanical. The West has ever been fond of standardizing as an effect of this mechanical ideal. Otherwise we would not have had a Privy Council decision to-day which would not recognise a Non-Hindu becoming a Hindu. An ex-judge of the Madras High court recently declared thus, "In South India there were thousands and thousands of Christians at one time. Their descendants were all Hindus. In Southern India inter-marriages between Christians and Hindus were common until legislation interfered with it. . . . And conversions and reconversions were the results. Entire communities were brought into Hinduism; their priests were recognised as Brahmans and made it possible to conform into a life acceptable to Brahmanism" Natural growth having been abstructed by mechanical law the day has come for the state to legislate for all.

But the State that rules claims no kinship to the Hindu Society. So has arisen the confusion in India. Out of this confusion we see order coming slowly but surely on—an order which will make judges and courts in the land overrule their dicisions. All India is in ferment. The so-called "Brahman" forfeited his claim to rule society by his inaction and the true Brahman is coming

forward for establishing the great and ancient Dharma. Swami Dayananda, Swami Vivekananda and to-day Mahatma Gandhi speak of the necessity of cleaning the Augean Stable of Hindu Society.

INDIA AND PROHIBITION

For not less than a generation temperance has been one of the prominent questions that has engaged the attention of all thoughtful men and women of this country. In the press and on the platform it has been widely discussed; seemingly futile attempts have been made off and on at picketing; and in the legislatures of many of the provinces the people's representatives have in no uncertain voice declared their attitude towards prohibition. So far no anti-prohibition resolution has been brought forward or passed by any of the religious, political, social, commercial or communal organisations in the whole of India. On the other hand there has been a vigorous movement amongst the toddy-drawing caste in South India to give up their ancestral trade. And some of the Indian states have stepped forward and issued strict prohibition orders within their own territorial limits. As a result of prohibition in her state the Begum of Bhopal declared some time back that great changes had come about amongst her people and particularly women had been immensely benefited by the measure.

This too has been the experience of the United States of America where drinking was strictly prohibited by the Volstead Prohibition Enforcement Code of 1919. Ever since the introduction of this measure, its opponents—the anti-Prohibitionists—and their wealthy comrades have tried their best to present to the world through cheap journalistic press that Prohibition has been against the will of the people; that the measure has been undemocratic; that instead of keeping man in a higher pedastal it has taken him down to a very low rung in the ladder of civilisation; and that this imposition has ended in a large wave of crime, unprecedented in the history of the United States. But all this denunciation stands on no stable ground. For in that democratic country it was after the ratification of the majority of the legislatures, and after the sanction of the House of Representatives and the Senate that it became law. Nor is it the explanation for the great wave of crime. This Act has been in the Statute book for the last 8 years. And Miss McDougall who recently visited the United States writing in the June number of the *Indian Review* states. "The first thing that strikes a visitor in

the absence of much that distresses one in England and Scotland. The glaring and ostentatious advertisements of alchohol and drink which keeps the lowest aspects of human nature before our eyes in Europe are refreshingly absent in America. There are no drink shops at the street corners, no drunken people about the streets. There is none of the loud and clamorous merriment which sometimes in England makes restaurants and railways unpleasant in the late evening. The places of public resort are more decent and decorous and there is in general a greater purity of the atmosphere and higher dignity in the intercourse of people with each other. *No one denies that Prohibition has been a financial success.* The quantity and efficiency of work done is greatly increased and the hours of labour are short and wages high. The standard of life of the manual labourer is the highest in the world." The writer's observations are fully borne out by the Salvation Army in America who testify to the fact that 75 per cent of their relief work previous to the Act was occasioned by drink while today not more than 15 per cent are attributed to this habit. That the number of arrests for drunkenness has been reduced by 500,000 tells its own tale. Not among the lower classes alone is this change visible. A professor of the Yale University and a member of its University Committee of Discipline—himself a non-Prohibitionist observes that the change in the student population is something "simply revolutionary." "Our Committee," hesays, "was continually busy with cases of intoxication and disorders arising from it. Now we have practically no business of the kind to transact." Therefore for the large wave of crime that the anti-Prohibitionists attribute to this Act we have to look elsewhere for their explanation.

This is not all. American people have become more prosperous. Mr. Babson, the great American economist calculates that there has been at least an increase of a billion dollars now—which was formerly spent in salons and benefited the brewers—which has been deflected for increased comfort and expansion of trade. "Industrially," writes Professor Siddhanta in an illuminating article on the same subject in a recent issue of *the Welfare*, "Prohibition has been a real boon to America. America holds now the first place in the industrial world because she has added the industrial efficiency by banishing the drink evil. Since the Prohibition, America has prospered gloriously: a few examples are these,—(i) Savings deposits multiplies 2½ times from 1914 to 1924, while the number of depositors increased 3½ times. (ii) The

amount of new industrial insurance per month increased from $ 61,484,000 to $ 292,094,000 between 1917 and 1924. (iii) As to the employee ownership, most of the big companies report great progress; employees own very large number of shares in companies like Bell Telephone System, U. S. Steel Corporation, Standard Gas and Electric Co., Armour and Co., Swift and Co., Sears Roebuc Co., International Harvester Co., etc., etc. (iv) There is a growth of Labor banks. (v) In the business world, the credit business done in the past five years has been one of the most magnificent and interesting developments to a business man. And so on."

"All this show that the ethics of business is sound now. Ethically, and morally America is now superior to most 'wet' nations. There is comparative peace in the home, safety in industry and honesty in individual and social dealings."

In this country which has from time immemorial stood for abolition and where the use of liquor has been religiously forbidden, that more than six million gallons of this maddening stuff is sold staggers all thoughtful Indians. The fact that it brings a net revenue of over fourteen millions of pounds sterling to the Exchequer made the Government once argue against Prohibition as "impracticable!" Yet it is not only Mussalmans and Hindus that have advocated this most necessary step to-day for the welfare and prosperity of India's people; even Europeans in India have condemned it and stigmatised the policy of Government as nothing short of "Criminal apathy," as this revenue was from an "admitted vice." The law of Dharma has not two views on this subject. It could only declare with the ruler of Bhopal "The loss of revenue is nothing when compared with the greater happiness and welfare of the people." We would also appeal to the temple trustees of South India to follow Dharma and give up leasing their vast estates for this nefarious purpose.

REVIEWS AND NOTICES

Dynamic Religion. By Swami Prabhavananda. Published by the Vedanta Society, Wheeldon Annex, 10th and Salmon Streets, Portland, Oregeon, U. S. A. Pp. 50.

The book before us contains five lectures of Swami Prabhavananda. They are clear and forceful and give the reader a fairly

comprehensive idea of what true spiritual life means and the method for its attainment. Religion has come to mean for the West "cash, comfort, bank account." Religion is not mere "success, health or prosperity", says Swami Prabhavananda in these lectures nor could one get 'religion' or 'yoga' from those charlatans whom one finds in large numbers to-day in America trading in yoga! His fine lectures comprise the following subjects :—

"What is Yoga", "Fullness of Life," "The Art of Living," "The Acid Test of a Teacher," "The Path of Discipleship."

Even the thoughtful East begins to get dazzled at the material splendours of the West. At such a juncture a lucid exposition on where "spiritual life is enshrined and how it may be awakened and developed" will, we are sure, be welcomed by both the East and the West.

The Bhagavad-Gita, or the Lord's Song. By Annie Besant. Published by G. A. Natesan and Co., Madras. Pp. 264. Price annas four.

Though a Smriti the Bhagavad Gita has been always classed amongst the Upanishads and its teachings remain as fresh today as ever. We have now more than a dozen renderings of this great book in English. But we dare say we have not such a cheap rendering of it in English with the text in Devanagari as Dr. Besant's and published by G. A. Natesan & Co., Madras. Its popularity amongst the English knowing people is evident from the fact that it has gone to the 6th edition and all-told over 95000 copies have been sold. We congratulate the Publishers for this noble enterprise.

Nirvana. By Mr. George S. Arundale. Published by the Theosophical Publishing House, Adyar, Madras.

In the preface to this book, the author says that for a good part of his life he never troubled himself with matters spiritual. But it would appear that one night he "suddenly awoke with a most vivid remembrance of a supreme exaltation, of a marvellous expansion of consciousness absolutely indescribable." He has called this marvellous expansion of consciousness as "Nirvana". There are many glowing passages in the book which reflect the rapid and wonderful change in his out-look of life. If as the author has recorded in the book he perceived divinity in the

fountain pen with which he was writing his book, grand, indeed, must be his realisation.

There are many passages which may be found here and there interspersed in the book clearly pointing out that the Nirvana described in the book is apparently not the Nirvana—the Summum bonum of Life which Buddha the Enlightened discovered and promulgated to the suffering humanity.

Again there are many sentences in the book of a prophetic and egotistical nature which considerably mar its attractiveness and usefulness. The metaphysical truths explained in the book seem to be merely paraphrases of the sentiments of the sages of India as recorded in the Hindu Scriptures and can therefore lay no claim to originality. It may on the other hand be said that they have been somewhat twisted and distorted.

There is no doubt that an endeavour has been made in the book to show that the realisation of the transcendental enables a man not only to change his out-look of life but to make his life infinitely happier and useful to humanity at large; and to this extent the author has indeed placed the public under a deep debt of gratitude.

Sarvatantrasiddhantapadarthalakshanasangraha(Sanskrit)—By Bhikshu Gouri Sankar. 2nd edition. Revised and enlarged. To be had of Srimati Manbhari Devi, village Puthi, P.O. Jamalpore, Dt. Hissar (The Punjab). Pp. 252. Price Re. 1. (Cloth-bound).

This little book contains the esoteric meanings of about twenty-seven hundred words expounded in the different Sanskrit texts. For want of clear apprehension of the meanings of words people are often led away from the true import of a passage, and their studies instead of bringing any good to them throw them in the midst of newer doubts and confusions. To remedy this difficulty, the author has made a good attempt in the present compilation. We hope, this booklet will be of great help to all students of Sanskrit. An index in the alphabetical order is attached at the end. Paper and printing, good. Nice get-up.

NEWS AND REPORTS

MEMORIAL SERVICE

On Sunday, August 28, 1927 the Vedanta Society of Portland Oregeon, devoted the hour of the regular morning worship to a Memorial Service in honour of Srimat Swami Saradanandaji, the late Secretary of the Ramakrishna Mission. The service was conducted by Swami Prabhavananda. In his sermon the Swami pointed out that those who became followers of Sri Ramakrishna do not denounce other religions but consider them as many paths to the One Goal. The Swami also spoke of the Divine Wisdom shown by the Master in the selection of his disciples and told that Swami Saradananda was one of his chosen associates. The Swami also paid a high tribute to Swami Saradananda's literary achievements, to his work in America and to the ability he showned as Secretary of the Ramakrishna Mission ever since its inception.

THE NEW SECRETARY OF THE RAMAKRISHNA MISSION.

We are very glad to announce that Srimat Swami Suddhanandaji Maharaj has been elected Secretary to the Ramakrishna Mission in place of the late Srimat Swami Saradanandaji Maharaj who entered Mahasamadhi on the 19th August last. The Swami is one of the foremost disciples of the illustrious Swami Vivekananda. And ever since his joining the Mission nearly three decades back, he has been serving it untiringly in various responsible capacities. He is a great scholar endowed with rare literary abilities. And for many years he conducted very ably the "***Udbodhan***"—the Bengali Organ of the Ramakrishna Order. He has done the monumental task of translating the entire works, both speeches and writings, of Swami Vivekananda into simple and elegant Bengali and has thereby greatly enriched the Bengali literature. He is also a powerful speaker, and by his impressive lectures as by his forceful writings he has helped the spread of Vedanta particularly in the province of Bengal. Readers of the ***Vedanta Kesari*** are familiar with the Swamiji's valuable writings which he has been kind enough to contribute from time to time.

He was also the Secretary of the Reception Committee of the last Ramakrishna Math and Mission Convention. And it was through his unbounded enthusiasm and unremitting labours that the Convention proved to be a great success. The Swami acted as a Joint-Secretary of the Ramakrishna Mission until recently and is well acquainted with the history and workings of all the Math and Mission centres in India and abroad.

The responsibilities of Secretary have fallen on the right person. And we fully believe that the Swami's mature judgment, wide experience, vast erudition, great sympathy and unique devotion to principles will prove to be a source of great strength and inspiration to the members of the Mission, both individually and collectively.

SWAMI JNANESWARANANDA'S DEPARTURE FOR AMERICA

Swami Jnaneswarananda of the Ramakrishna Mission sailed from Calcutta for New York, U. S. A. by S. S. *City of Benares* on the 30th September last. He is being sent there by the authorities of the Ramakrishna Mission to assist Swami Bodhananda, the Head of the New York Vedanta Society, in his work of spreading the message of Vedanta inaugurated by the illustrious Swami Vivekananda.

The Swami founded the Ramakrishna Ashram at Patna, the premier city in the province of Behar and Orissa, and won for the institution the sympathy and support of some of the prominent citizens of the place by his personality and manifold activities. Last year he was elected one of the members of the newly constituted Working Committee of the Mission and was transferred to the Head-quarters at Belur. There he rendered valuable service, and also undertook successful lecturing tours in some of the districts in Bengal. By his sweet nature, sympathy and sound scholarship, he is sure to be a most efficient preacher of the Vedanta in America. May the Lord crown his labours with success!

RAMAKRISHNA MANDIR, TRIPLICANE, MADRAS

It was the wish of the late Sjt. S. Veeraraghavachariar, retired Asst. Cashier, Imperial Bank, Madras, when he gave his place of residence by a deed of absolute gift to the local Ramakrishna Mission that the hall of that house should be set apart for religious purposes. In accordance with his wishes, on the last Vijayadasami morning, the 6th of September, the above hall was consecrated by Swami Yatiswarananda, the President R. K. Mission, Madras, for the purpose. The inauguration ceremony of a Vedanta class came off the same evening. The Hon'ble Mr. Justice V. V. Srinivasa Aiyangar presided over the function. He exhorted the public to avail themselves of this splendid opportunity afforded to them by the Mission and announced that a weekly class on Srimad Bhagavatam would be conducted by Swami Yatiswarananda. Then the Swami pointed out the ideals for which the Ramakrishna Mission stood and explained how Swami Vivekananda illustrated in his own life

the great ideals of renunciation and service which after all were the ideals of every monk and every house-holder.

After Arathrikam and distribution of Prasadam the proceedings terminated with a vote of thanks to the chair and to the Swami Yatiswarananda.

SRI RAMAKRISHNA ASHRAM, MALDAH

We are glad to receive the first-general report of the above Ashram from 1924 to 1926. During the period under review the Ashram successfully conducted three night schools, one library, a charitable dispensary and daily religious classes. In the cholera epidemic of 1926 in Maldah, with the help of the Headquarters, the Ashram carried on relief work from five centres. Its other activities were Mela-relief, malaria and kala-azar relief, nursing, cremation, etc. The Ashram convened several meetings where distinguished speakers spoke; the workers also gave occassional religious discourses in the village. The introduction of Physical Culture Movement and Boy Scouts were mainly due to the efforts of its workers. The Ashram also observed the Birthdays of Sri Ramakrishna, Swami Vivekananda and others.

During the three years under report, the total amount received was Rs. 4384-5-0; the disbursement being Rs. 3161-6-0, there is a balance of Rs. 1221-15-0.

The Secretary appeals to the generous public for monetary help. We hope the public will liberally respond to it.

ABHOY ĀSHRAM, COMILLA.

The report for 1926 of the above Ashram is to hand. Its activities consist of (1) propagation of charka and khaddar; (2) social service; and (3) removal of untouchability and hereditary caste distinction.

The first item shows that the total output in eleven months was 1256 mds, valued at Rs. 140685 beating all previous records. The Ashram opened 9 production centres and 12 sale centres over five districts—Tipperah, Noakhali, Chittagong, Dacca and Bankura.

Under the second head, the Ashram maintained an out-door dispensary and an indoor hospital where 6215 and 85 patients respectively were treated. The medical school, and the Seva Samity form other important parts of the institution.

For realising the third object, the Ashram maintained a free school of 175 students all from the backward classes. In its Siksha Bhavan, a residential school for training up national workers, 9

were admitted. The Ashram hopes to extend its activity in this direction if funds are forth coming. A scheme for making the Ashram self-supporting is attached to the report. About a lakh of rupees is estimated to be required to carry on the contemplated work in all directions.

The Ramakrishna Math, Mylapore, Madras acknowledges with thanks the following contributions for the publication of Tamil books.

Messrs. K. Subramaniya Chettiar, Tirupur Rs. 100; M. Nanjappa Chettiar and Sons, Tirupur Rs. 100; T. S. Sivasubramaniya Chettiar, Tirupur Rs. 50; K. R. Iswaramurthi Gownder, Tirupur Rs. 50 . P.C.R. Narayanaswami Chettiar, Tirupur Rs. 50 ; Lakshminarayanaswami Naidu, President, Taluq Board Palladam, Rs. 40; K. S. Ramaswamy Gownder, Tirupur, Rs. 25; B. Venkatachala Mudaliar, B.A , B.L., Coimbatore Rs. 25; T. Krishna Chettiar, Coimbatore Rs. 25 ; T. A. Somasundaram Chettiar, B.A., Coimbatore Rs. 25; P. D. Asher & Co., Tirupur Rs. 25; K. Swaminatha Chettiar, Tirupur Rs. 25 ; K.C.V. M. Periasami Chettiar, Tirupur Rs. 25 ; Muthukumaraswami Gownder, Semmipalayam, Palladam Post Rs. 25; Ganapathi Gownder, Velappa Gowndenpalayam, Panikkampatti, Palladam Rs. 25 : N. Swami Naidu, Anuppapatti, Palladam Rs. 25 ; S. Kumarappa Chettiar, Palladam, Rs. 25 ; N. Duraisamy Gownder, Chairman, Municipal Council, Tirupur Rs. 25; T.R.M.T. Thinnappa Chettiar, Palladam, Rs. 20; Banachand Devkaran, Tirupur, Rs. 15 ; P. S. A. R. Periakaruppan Chettiar, Palladam, Rs. 15 ; K. S. P. S. A. . Kuppanna Chettiar, Tirupur, Rs. 15; A Sympathiser c/o M. D. M. Factory, Rs. 15 ; V. K. Palaniappa Chettiar, Tirupur, Rs. 11 ; Hiralal Parekh Tirupur Rs. 11; Iswara Chettiar, B.A. B.L. Tirupur, Rs. 10; M. Dharmalingam Chettiar, Tirupur, Rs. 10 ; Cowasji Neoroji, Tirupur, Rs. 10 ; K. S. P. P. Kandaswami Gownder, Tirupur, Rs. 10: A. Friend, c/o A.P.C. Tirupur, Rs. 10; The Indian Cotton Co., Tirupur, Rs. 10 ; T. M. Sivasubrahmaniya Chettiar, Tirupur, Rs. 5 ; Odhawji Raghavji Roaji of M. D. M. Factory, Tirupur, Rs. 5; V.S.A. Ramlinga Chettiar, Tirupur, Rs. 5; J. S. Mahādev Rao, Tirupur, Rs. 5 ; Dwarakdas Narsi, Tirupur Rs. 5, Bhoja Raj Veera Mistre of M. D. M. Factory, Tirupur, Rs. 2. Total : Rs. 879-0-0.

We beg to acknowledge also the sum of Rs. 50 from Mr. Yasudian for the Ramakrishna Mission Students' Home.